Raba b. Hinena the elder also said in the name of Rab: In saying the Tefillah, when one bows,[23] one should bow at [the word] 'Blessed' and when returning to the upright position one should return at [the mention of] the Divine Name. Samuel said: What is Rab's reason for this? — Because it is written: The Lord raiseth up them that are bowed down.[24] An objection was raised from the verse, And was bowed before My name?[25] — Is it written, 'At My name'? It is written, 'Before My Name'.[26] Samuel said to Hiyya the son of Rab: O, Son of the Law, come and I will tell you a fine saying enunciated by your father.[27] Thus said your father: When one bows, one should bow at 'Blessed', and when returning to the upright position, one should return at [the mention of] the Divine Name.

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(1) The priests of the watch used to say the Shema' before daybreak. V. infra.
(2) To say the Ten Commandments before the Shema'.
(3) That the Ten Commandments were the only valid part of the Torah. V. Glos. s.v. Min.
(4) Lit., 'in the borders', 'outlying districts'.
(5) MS.M. reads: 'Rabbah b. R. Huna', which is more correct; v. D.S. a.l.
(6) In Babylon, the seat of the famous School founded by Rab.
(7) The blessing over all liquors except wine. V. P.B. p. 290.
(8) Even wine.
(9) V. infra 40a.
(10) Instead of the morning formula 'Who formest light' he employed the evening formula, P.B. p. 96.
(11) Which is the concluding formula of the morning benediction and is a complete blessing by itself. Hence we can disregard the beginning. The same is not the case with wine and beer where there was no benediction to rectify the error made at the beginning.
(12) Which implies that if this condition is fulfilled, it is a blessing.
(13) According to R. Johanan, since the concluding formula does not contain the words 'King of the Universe', it cannot be considered a complete benediction.
(14) V. supra 11b.
(15) The reference is to the introductory words 'who createst darkness' in the morning benediction and 'who rollest away light' in the evening benediction, which makes either of them appropriate for either morning or evening. These in turn are introduced by the formula making mention of Divine Kingship.
(16) Hence in this case the beginning too was in order, but not in the case of wine and beer.
(17) Of wine and beer.
(18) The benediction after which is different from that after bread. V. P. B. p. 287 for the former and p. 280 for the latter.
(19) Like bread, which is regarded as food par excellence.
(20) V. P.B. p. 42.
(21) V. ibid. P.
(22) Ps. XCII, 3.
(23) One has to bow four times in the course of the Tefillah: at the beginning and end of the first benediction (v. P. B. p. 44) and at 'We give thanks unto Thee' (p. 51) and at the close of the last but one benediction (p. 53).
(24) Ps. CXLVI, 8.
(25) Mal. II, 5. E.V. 'And was afraid of My name'.
(26) I.e., before the mention of the name.
(27) Samuel outlived Rab.

Talmud - Mas. Berachoth 12b

R. Shesheth, when he bowed, used to bend like a reed,[1] and when he raised himself, used to raise himself like a serpent.[2]

Raba b. Hinena the elder also said in the name of Rab: Throughout the year one says in the Tefillah, 'The holy God', and 'King who lovest righteousness and judgment',[3] except during the ten